Domus ordinata.

A FVNERALL SERMON,

Preached in the Citie of *Briſtoll*, the fiue and twentith day of Iune, 1618. *at the buriall of his kinſwoman, Miſtreſſe* Needes, *wife to M^r.* Arthur Needes, *and* ſiſter to M^r. *Robert Rogers of* Briſtoll.

By *Iohn Warren*, Miniſter of Gods word at *Much-Clacton* in *Eſſex*.

LONDON,
Printed by *Nicholas Okes*, and are to be ſolde by *Iohn Hariſon*, dwelling in *Pater-noſter-row*, at the ſigne of the *Vnicorne*. 1618.

S.T.C.
2504

Domus ordinata.

A FUNERALL SERMON.

To the Right Honourable, my very good Lord, *Richard, Lord Dacres of the South*: grace and peace.

RIght Honourable, That which vnwilling I was to offer vnto the view of the world, vntill it was wrested from mee, by the earnest desires of my good friends, am I now willing to send forth as a remembrance of my dutifull affection to you. Thus I satisfie their desires in publishing this Sermon: and mine owne, in dedicating the same vnto your Lordship. For howsoeuer distance of place is large betweene vs, yet neither is my affection to your Lordship, so long since begun, now diminished: neither

haue I found your Lordſhip vnmindefull of mee, whom you haue proſecuted with good fauours. It may be I ſhall bee condemned for ſending to one in the prime of his age, a diſcourſe of death. But this well peruſed will make you die not the ſooner, but the happier. Olde age is already come to death: this Sermon teacheth how to meete with death before it commeth. The ſame ſpirit of God which Eccleſ.12.1 ſaide, Remember thy Creator in the daies of thy youth: doth knowe that it is fit in young yeares alſo to remember our end. Oh Deut.32.29 that they were wiſe, then they would vnderſtand this, they would conſider their latter end: was the wiſh of God for the Iſraelites. It is the way to bee wiſe, to Pſalm.90.12 number our dayes. Amongſt the Nobles of Egypt whiles they banquited, was carried the picture of death, and theſe wordes ſpoken: Herodot. in Euterpe. Looke vpon this, and ſo eate and reioyce, as that you remember your ſelfe ſhall once be ſuch. The traine of birdes guideth their flight: and the remembrance of our ends may direct our life. Euen in yong yeares then, let this booke be as Philip of Macedon

his

his boy, ſaying, Memento Philippe, quod homo es, *Remẽber, you are mortall. And my earneſt prayer is, that as it may be accepted as a token of my dutifull reſpect to your Lordſhip, and to your honourable Lady, ſo it may bee ſome little furtherance, that you both may ſtill and ſtill liue honourably, and in a good age die Chriſtianly: All which your good beginnings doe largely promiſe.* Much-Clacton. Iuly *the* 26. 1618.

Your Lordſhips in all duty

to be commanded,

Iohn Warren.

To the Chriſtian Reader.

IT is not for any exellencie, which I eſteeeme to be in this my worke, that I thus publiſhit. Such hath beene the reſpect which I haue alwayes borne vnto my louing and kinde Vncle Mr. *Mathew Warren*, at this time one of the Sheriffes of *Briſtoll*: and ſuch haue the curteſies beene which I found at his hands, at the hands of my coſen Mr. *Robert Rogers*, brother to this diſceaſed Gentlewoman, at the hands of both their wiues, and alſo of many citizens in that famous Citie: that I cannot to ſatisfie them in divulging this, which by no ſmall nnmber of them, with more then ordinary importunity hath beene requeſted. They earneſtly proteſted to haue receiued much fruit

at the hearing. That it may now bring forth fruit in thee (Reader,) let it bee in thy hands, as a *Deaths head*, to remember thy end: take it as the clock ſtriketh, as thou thinkeſt vpon thy worldly ſtore, and as thou remembreſt thy conſcience; apply it line by line: and then as *Dauid* ſtood triumphing with the head of dead *Goliah* in his hand: ſo when the time of thy diſſolution commeth, (although others at the like time, are either ſenſeleſſe, or elſe yell & houle; thou ſhalt dye as ioyfully, as if death had no venome; crying out triumphantly in the midſt of the pangs of death, *O death where is thy ſting?* When the ſeruants in the citie of *Tyre*, had ſlaine their Lords and Maſters, they agreed to chuſe him amongſt them to bee king, who ſhould firſt eſpy the Sunne riſing the next morning: when they were all aſſembled to this purpoſe, whiles all the reſt ſtood with their faces looking into the Eaſt, onely *Stratq* looked vpon the high moũtaines weſtward: for doing whereof although

1. Cor. 15

Iuſtin. lib. 18.

though hee were at the firſt derided, yet when by this means he firſt deſtroied the reflection of the Sun-beames, then was this face of his iudged, not to be *Seruilis ingenij ratio*, from a ſpeculation of a ſeruile braine, but of ſome more noble ſpirit. So whiles ſome looke for *Chriſt the Sunne of righteouſneſſe*, Malac. 4. in the wilderneſſe, ſome in the markets, ſome in other places, if you looke religiouſly to the Sun-ſetting of your life, towardes your death, it may be a meanes for you with great ioy, firſt, to diſcerne the Sunne of righteouſneſſe fauourably ſhining vpon you. Theſe things, if thou haſt any furtherance to obtaine by this ſmall work; thou wilt firſt thanke God for his gifts, next thoſe citizens of *Briſtoll*, who were the meanes that it came to thy view: and laſtly, thou wilt pray for mee, that the dew of heauen may deſcend vpon my labours to thy further good, and in this hope I commend thee to God, and this ſmall worke to thy good vſage.

Thine in Chriſt:

 Iohn Warren.

The Preface before the reading of the Text.

THat the name of the iuſt might be had in remembrance, it is the laudable cuſtome of our Church, at funerall meetings to recite the vertues of the deceaſed, as the widdowes ſhewed the coats and garments which Dorcas made whiles ſhe was with them: yet are there two things which will make mee very ſparing at this time, in the performance of this duty: firſt, leaſt our conſanguinity, and neareneſſe in blood and kinred ſhould make any thinke I ſpeake more out of partiality, then out of iudgement. Secondly, becauſe how neere ſoeuer I was vnto her in blood, yet in reſpect of conuerſation, I was a ſtranger. Yet thus much may I truely ſay, that ſhe is generally reported to haue beene towards her neighbours Ac. 9. 39.

bours full of curtesie, towards her husband full of such loue as himselfe witnessed to me, that although they liued together many years, shee neuer sought for any thing towards him, but loue and peace towardes God, religious: insomuch, that I visiting her but the day before her death, when she could scarsely speak to man, she was very desirous to speake vnto God by prayer: and comforted herselfe, saying, I know that he who was the God of Daniel, is my God: *not doubting but the same God will deliuer her from all paines and sorrowes: which we all with ioy remembring, leaue her in the hands of God, and that we may thither also come at the last, let vs heare what the spirit saith for vs.*

A FVNERALL SERMON.

Esa. 38. 1.

Put thy house in order, for thou shalt die and not liue.

SIcknes (a Sergeant belonging to the Mayrolty of death,) had seazed vpon the body of King *Hezechiah*, to vrge him to pay Nature her debt. And whiles hee was vnder this arrest, the Prophet *Esay* was sent vnto him from God, to preach that in his eares, that sicknes preached in euery part of his bodie, to wit, that hee should now presently die: and withall to giue him this admonition to prepare himselfe for death, *Put thy*

houſe in order, for thou ſhalt die and not liue.

In which wordes there are theſe two parts to be obſerued: firſt, an exhortation, *Put thy houſe in order*: ſecondly, a commination or menacing, *for thou ſhalt die and not liue.* But becauſe the force of the exhortation dependeth vpon the commination, and as the manners of men are now a dayes, few prepare themſelues for death, vntill they beginne to haue ſome feeling of it: therefore in the handling of theſe parts, the firſt ſhall be laſt, and the laſt ſhall be firſt, and I will firſt ſpeake of the commination, and ſecondly of the exhortation.

1. *Thou ſhalt die, and not liue.*

Breui moriturus es, & non viues, ſaith *Tremelius*, Thou ſhalt ſpeedily die, and not liue long; not denying but hee ſhould liue in the next worlde, but doubling the ſence in variety of words, to expreſſe the certainty of his meſſage, *Thou ſhalt ſpeedily die, and not liue heere any longer time.*

In this commination, I obſerue three things for our admonition, firſt, ſomething common to *Hezekiah* with vs; ſecondly, there are here ſomethings peculiar to *Hezekiah*, not common to vs; thirdly, wee muſt conſider the euent of this prediction.

1 Firſt, here is one thing in this commination or prediction, which is common to *Hezekiah* and to all fleſh, and is therefore called the *way of all fleſh* or of *all the world. Ioſh.* 23. 14. that

is

is, death. *For what man liueth, and ſhall not ſee death? Pſal.*89.48. *ſtatutum eſt hominibus, &c. It is appointed to men, that they ſhall once die: Heb.* 9. 27. there is a ſtature lawe enacted in heauen for it, which cannot be diſanulled. We reade in the fift of *Geneſis*, of many men that liued many hundreds of yeares, yet none of them but dyed at the laſt. At the command of *Ioſhua*, the Sunne ſtood ſtill for a while in *Gibea* and the Moone in the valley of *Aialon*, yet not for euer, but they found their going downe: ſo may ſome mans life ſtand for a while, longer then others, but yet at the laſt death catcheth them. To Princes and Magiſtrates God ſpeaketh, *I ſayde yee are Gods, but yee ſhall die like men*: *Pſal.*82. The life of man being preſerued by a *calidum humidum*, neuer yet could the ſearchers of nature finde meanes to preſerue it alwayes. When any malefactor is condemned to death and ſpeedy execution, the Magiſtrate may pardon him, and giue him his life to warrant him againſt the executioner, but not againſt death: yea when death commeth to the Magiſtrate himſelfe, hee cannot repriue himſelfe, dye hee muſt. Glaſſe is brittle and cannot laſt long, it is ſubiect to ſo many knockes: yet if it be ſet in ſome ſafe place from knockes, it may endure many ages. It is not ſo with man, who though hee eſcape all outward violence, yet is borne with ſinne and conſequently with corruption to breed his death, one *Henoch*, one *Helias*,

might bee translated, that they should not see death, so to confirme our hope of the resurrection by the mighty power of God: but neuer any more. *Death is gone ouer all men. Rom.* 5. I neede not longer to amplifie this point: yee are not now as *Adam* and *Abel* once were, whiles they neuer sawe a man to die; euery Church-yard, euery age, euery sickneſſe, preacheth this mortallity: and yee will also say this thing wee all acknowledge. But yet I wish wee did so acknowledge it, as that wee would lay it to our hearts. We scarcely liue as if we should die, no not when we follow others to the graue. In a good pasture where many fat oxen are, the Butcher entreth and fetcheth away one and killeth it: next day he fetcheth another, and still those which hee leaueth behinde, feede and fat themselues vntill they are fetched to the slaughter: not considering either what is become of their fellowes, or shall bee of themselues. So when death commeth amongst a multitude of vs, heere taking one, and there another, being presently ready to fetch vs wee pamper vp our selues without ceasing till death take vs. Did wee consider our owne endes, wee would alter this course, the hand writing vpon the wall made *Baltasar* trēble in euery ioynt, *Daniel* the fift. Oh let the hand-writing of God whereby the number of our daies is determined make vs so to liue, as that wee remember wee shall not alwaies liue here,

here, for this ſentence is paſſed on vs, *yee ſhall die, and not liue.*

Secondly, obſerue in theſe wordes to *Hezekiah*, that there are three things peculier to *Hezekiah*: whereof wee are deſtitute. 1. That herein he was foretold of the time of his death, forſo the words import: *thou ſhalt preſently die.* But to you I can ſay, you ſhall die, but when I cannot ſay, no not when Phyſitions haue giuen you ouer vnto death. *Man knoweth not his time, Eccleſ. 9.* wee know the Sunne ſhall ſet in the euening, and we perceiue how, & when: wee can ſay, now the Sunne is foure houres high, or two houres, or one houre high: wee cannot ſay ſo of our life: but when wee thinke it is many houres, it may preſently ceaſe; when wee thinke the Sunne of our life is ready to ſet, it may haue farre to runne. To him that dreamed of many yeares, it was ſaide, *Thou foole, this night ſhall they fetch away thy ſoule, Luk. 12. It is not for you to knowe the times and ſeaſons, which the Father hath kept in his owne power* (ſaid our Sauiour to his Diſciples, in the firſt of the *Acts.*) It is not for you; and for our good: If hee that hath now liued threeſcore yeares, ſhould from his infancy bee aſſured that hee ſhould haue liued ſo long, Oh how ſecure would hee haue beene in his ſinnes, whom yet this vncertainty of the time of his death could not awake? *Vtiliter voluit Deus latere illum diem, vt ſemper paratum ſit cor, ad expectandum* 2

quod eſſe venturũ ſit et quando venturũ ſit neſcit, ſaid S. *Auſten* of the day of iudgement. So I, of the day of death: It was for our profit, that God wouldnot haue vs to know that day, to the intẽt, that euery day we ſhould prepare for that which may come vpon vs any day, and we are ſure ſhall come vpon vs one day, which wee know not. Oh be carefull this day, which may be thy laſt, thrice happy is that ſeruant, whom his Maſter when hee commeth ſhall finde well doing. *Let your loynes be girded about, and your ſelues like vnto men that waite for their Maſter, when hee ſhall returne from the wedding*, *Luk.* 12. 35. All wee can ſay vnto you is, your Maſter will come, but when, we know not. When ye ſhall die, whether to day, or to morrow, whether this moneth or next, whether this yeare or next, we cannot tell; but this wee are ſure of, *die ye ſhall, and not liue.*

2. In theſe wordes it was foretolde to *Hezekiah*, in what place he ſhould die: for, ſo much they intend, thou ſhalt preſently in this place, without time to change often thy place, in this place thou ſhalt die. As for vs, we know where wee were borne, but in what place we ſhall die, vntill wee die wee knowe not: whether in the ſhop, or in the chamber, or in the field, or in the Church, or in a iourney; no place ſo good, as death will not enter, none ſo vile a place, as will diſdaine. *Moſes* had appointed ſome cities of refuge, and we haue had ſanctuaries and priui-

priuiledged places for men oppreſſed: were there any place in this world a ſanctuary where death might not enter, I doubt not but it wold bee thronged vnto: but there is noplace freed here frō death, *pallida mors æquo pulſat pede pauperū tabernas, regumque turres*, countrie cottages and Kings courts feel death alike. The Sun is introduced in the Poets ſpeaking thus of it ſelfe, *Omnia qui video, per quem videt omnia mundus:* I ſee all places and things, and by me are all things and places ſeene, the Wiſeman ſaith, *The ſun that ſhineth looketh vpon all things, Eccleaſticus* 42. 16. yet are there ſome places from whence the light of the ſun may bee kept; ſo is there not any place from whence death may bee kept. looke for it in euery place: *In omni loco te mors expectat, tu illam omni loco expecta*: it may be, it runneth by thy horſe ſide as thou rideſt, to take thee downe, it may bee it walketh into the fields, to make thee for euer ſeeing thy home againe. In any caſe take heed of going into any places of ſin and wickednes; it may bee death ſtandeth there, euen there to take thee to thy eternall ſhame. For as for the place of thy death we cannot tell thee: all I can ſay, is onely this, *thou ſhalt die and not liue.*

3. Herein is another thing wherein we differ from *Hezekiah*, he is foretolde the diſeaſe he ſhall die of: for ſo the wordes importe, thou ſhalt not recouer of this ſickneſſe: as for vs we know not the diſeaſe ſhall worke our death, vntill

till our end: no not when wee are ſubiect to ſome grieuous diſeaſe, for ſome other meanes may preuent it. *Vnus naſcendi modus, moriendi mille*; there is but one way for vs all to be born into the world, but a thouſand ſeuerall waies to die, as a broken ſhippe receiueth in water at a thouſand places, ſo wee leake, and take in death in euery part of our body. *Mary Magdalen* had ſeauen diuels, one man had one, and another had a legion: one man hath one diſeaſe, another hath ſeauen, another hath a whole legion of diſeaſes to bring him to his ende. *Him that eſcapeth from the ſword of Hazael, ſhall Iehu ſlay, and him that eſcapeth from the ſword of Iehu, ſhal Eliſhah ſlay*, 1. *King*. 19. ſo him that eſcapeth one meanes of death, another will ſlay. *Pharaoh* eſcapeth the fire, and periſheth in the Sea, *Sodome* is free from the Sea, and is conſumed with fire, *Corah* auoideth the fire, and the earth deuoureth him, *Herod* is free from all theſe, and the wormes eate him, *Iob* his children eſchew all theſe, and die by the fall of a houſe, the houſes of the *Samaritans* ſtand, and they periſh with famine, the *Shunamites* childe is free from theſe, and hee cryeth out, *Oh my head, my head*, *Antiochus* his head is well, and hee complayneth, *Oh my bowels, my bowels*, *Aſa* his bowels are well, and he exclaimeth, *Oh my feet, my feet*; and what euery one of vs ſhall complaine of, at our laſt and ſoreſt ſickneſſe, it is to vs vncertaine. Onely thrice happy is that perſon, who though

though he be vncertaine with what diſeaſe his body ſhall bee diſtempered, at the time of his death, ſhal ſo look to himſelf, as that he may be aſſured that his ſoule ſhall not wauer, nor bee diſtuned from God. Thus are we vnlike to *Hezekiah*, in this prediction, *Thou ſhalt die and not liue.*

It may bee ſome man here may obiect, that many of the heathen men haue beene forewarned of the time of their death, as alſo of the place: as was *Alexander* of *Macedonia*, tolde that *Babylon* ſhould be fatall to him. It may be ſome will obiect what Saint *Paul* ſaid, *I knowe yee ſhall ſee my face no more*, *Act.* 20. 25. It may be they will likewiſe obiect what was tolde vnto *Saul* at the houſe of the witch at *Endor*, 1. *Sam.* 28.19. And from theſe things ſome will thinke, that either by the ſtarres, or ſome other naturall courſes, a man may knowe both the time and place of his death long before. But firſt, as for heathen men, who can denie but God by extrtordinary meanes reuealed further things to them, as to *Pharoah*, and *Nabuchadonoſor*, in their dreames, and might by ſome extraordinary meanes let ſome of them knowe theſe things we ſpeake of. Secondly, to thinke that ſuch particular things may bee knowne by the ſtarres, is a meere vanity, for though I deny not but that they may haue ſome power ouer the ſenſuall inclination, yet neither ſo much as that man is ſubiect thereto vpon neceſſity,

Quintus Curt.

according to the old saying in the Schooles, *Astra inclinant, non necessitant*: neither yet in casuall actions, so farre as to direct particular iournies, whereon these things depend, as Saint *Austin* sheweth by his instance, which for breuities sake I doe but name: and as for the famous prediction of *Trasullus* vnto *Tiberius*, (which is so much admired by *Tacitus*, as also by *Xiphiline*:) *Lipsius* hath well obserued that it might well be done, not by Astronomy, but by chance. So might it be to *Alexander*, and others, that the place of their death by chance is thus foretolde: for if any man shall thinke to vse the starres to such end, I must for this time briefly bonclude with *Basil*, *Astrologia iudiciaria, negotiosissima vanitas*, This iudicious Astrologie, is a most busie vanity. As for that of Saint *Paul*, it was extraordinary, as was his other reuelations. But for *Saul* his doings by the witch at *Endor*, I say no more at this time, but that if it were not an imposture and spoken by chance, yet surely it was then extraordinary. So, that still by any naturall meanes we are not assured vntill our death, either of the time, place, or meanes of our death, only this we are sure of, *we shall die, and not liue.*

D^r. Andre. epist. Ciceſtrēſ. ad M. W. librum. respons. pa. 108.

Aug. de ciu. Dei. li. 5 ca. 2 Tacit. Annal. li. 6 ca. 5.

Xiphilin. li. 54. in Aug. Cæsar. Lipſ. monit & exempl. polit. li. 1. ca. 5 Baſil. in hexem. homil. 1.

1 Now as wee haue propounded, wee must come to the third point obseruable, before wee leaue these wordes: and that is the euent of this prediction. *Hezekiah* is here tolde from God, when, where, and how he shall die: doth it

it ſo come to paſſe? dyeth hee preſently of this ſickneſſe, and in this place? wee finde it otherwiſe. For in the third verſe of this chapter, preſently vpon this meſſage, *Hezekiah turned his face vnto the wall, and prayed vnto the Lord*, and the Lord anſwereth in the fift verſe, *I haue heard thy prayer, and ſeene thy teares, behold I will adde to thy dayes fifteene yeares.* How will he adde to his dayes? *The dayes of man are determined, thou haſt appointed him bounds which hee cannot paſſe*, *Iob.* 14. Shall *Hezekiah* then liue fifteene yeares longer then God had determined? God forbid: but God will adde to the time paſt of his life fifteene yeares, yet to come.

It may be, that the time paſt of his life, was the longeſt time that hee could haue liued according to the courſe of nature. A candle burneth ſo long as the tallow thereof doth endure, when the tallow is conſumed then it goeth out: yet if to the laſt wicke of the candle you put a little oyle, it will burne a little longer then otherwiſe it would: So the life of man endureth as long as that *calidum humidum*, or moyſt heat, is duly preſerued in the body of man; but when that moyſt heate, or hot moyſture is corrupted wholly, then is the life of man naturally extinguiſhed, as it may be, it was in *Hezekiah*; then God addeth *olem potentiæ*, the oyle of his power to prolonge his life, fifteene yeares beyond the naturall period of his time.

But yet this queſtion remayneth vnſatisfied

concerning the euent of this prediction. God foretolde to *Hezekiah*, that hee ſhould ſpeedily die in this place, of this diſeaſe. *Hezekiah* now hath his life prolonged for fifteene yeares. How is God true then in the prediction? or how doth God alter his determinations? For the anſwering whereof: true it is which God himſelfe doth ſay, *I am God, and I am not changed, Malak.* 3.6. *For hee is not as man that hee ſhould repent*, 1. *Sam.*15.29. But briefly to ſatiſfie this perplexed queſtion, *Gregory* the great, hath an excellent ſpeech, *Nouit Deus mutare ſententiam, ſed nunquam nouit mutare decretum*, God knoweth how to change his ſentence, but not his decree. The decree of God was that *Hezekiah* by praying ſhould obtaine the continuance of his life, for fifteene yeares. To make *Hezekiah* fall to his prayers, God ſendeth the Prophet with this menacing meſſage; yet as in all menaces of God, is there a ſecret exception: vnleſſe *Hezekiah* earneſtly pray. So that there was an exception to be vnderſtood, although not expreſſed. Yee may ſee the dealing of God with King *Abimelech*: God threatened him becauſe hee had taken from *Abraham* his wife: *Beholde, thou art but dead, Gen.* 20. Ye ſee the ſentence in ſhew is reſolute: yet was there a ſecret condition to bee vnderſtood, for you ſhall finde it expreſſed in the ſeauenth verſe of the ſame chapter thus, *If thou deliuer her not againe, thou ſhalt die the death.* Thus muſt we vnderſtand

derstand the message sent to *Niniueh, yet forty dayes, and Niniueh shall be destroyed, Iona.* 3. vnderstand, sinfull *Niniueh* shall bee destroyed: *Niniueh* shalbe destroied if it do not repent, but the sins of *Niniueh*, shalbe forginen if it doe repent. So although God himself in thine own cõscience tell thee, that for thy horrible sins, thou shalt be eternally tormented: yet if thou shalt seriously repent, God for Christ his sake will change his sentence, that so hee may bring to passe his decree of sauing thee. And thus much shall suffice to haue spoken of the first part of my text, I come now to the second, the exhortation.

2. *Put thy house in order.*

1. There must be a preparation for death.

Seeing God hath sent to *Hezekiah* the message of death, hee sendeth also vnto him the aduice to prepare himselfe for death. An admonition necessary for vs all. *Plerique inter mortis metum, & vitæ tormenta miseri fluctuant; vt viuere nolint, & mori nesciunt*, saith *Seneca*; Many miserable men wauer betweene the sorrowes of life, and the feare of death: to liue they are vnwilling, yet how to die they know not. We vndertake no very long iourney, without long preparation of things necessary: death is our longest iourney, and in that voyage the soule will neede much preparation a forehand. No great and dangerous warre is vndertaken without great and long preparation of armes and vittailes. In death there is a sorer conflict. *Da-*

uid lamenting *Abner*, ſaid, *Died Abner as a foole dieth?* 2. *Sam.* 3. 33. And many notable men die as fooles, becauſe they prepare not themſelues for death. You may not come to receiue Chriſt in the bleſſed Sacrament of the Lords ſupper, without good preparation: and can ye thinke that yee ſhall be admitted to the preſence of the glory of Ieſus Chriſt, to the multitude of Angels, to the innumerable ſocietie of the bleſſed Saints, without due preparing of your ſelues againſt the time of death, the time of your entrance?

2. There muſt be then a preparation againſt death: but how? ſurely, *Order* is the beſt preparation. In the generall *Chaos* of all things, there was confuſion: But to bring all things to perfection, God tooke order for *Order*, and of all things ſince, *Ordinatione tua perſeuerant, They continue euen to this day by thy ordinances*, ſayde *Dauid* to God, *Pſalm.* 119. 91. The Church of God, is *acies ordinata, as an army with banners*, *Cant.* 6. 9. In the Church of God, it is Saint *Paul* his rule, *Let all things be done honeſtly, and in order*, 1. *Cor.* 14. 40. (which that it may be obſerued, hee ſaith) *other things will I ſet in order when I come*, 1. *Cor.* 11. 34. For, *Order* conſerueth all things, confuſion is but diſorder. To prepare a man therefore againſt death, he muſt ſet all things in order: as *Iacob* ſet all things carefully in order, when hee was to meete his brother *Eſau*, *Gen.* 32. And though *Iob* ſay, that

that in *the ſhadow of death, is no order*, *Iob.* 10. 22. yet if before death, all things be ſet in order, all will bee comfortable; therefore to preuent the miſeries of death ſaith *Eſay*, to *Hezekiah*, *Put thy houſe in order.*

3. Not a corner of thy fielde, or a part of thy houſe, but *put thy houſe in order. I and my houſe will ſerue the Lord*, ſaide *Ioſhua*, *Ioſhu.* 24. 15. That thou mayſt bee in order, *Put thy houſe in order.* But what houſe? or how to bee put in order? Men in their dwelling houſes furniſh ſome chiefe roomes, and the other roomes will need the leſſe decking. There be three eſpeciall roomes in this houſe of man, which being put in order, the whole houſe of mans life will be the better ordered. 1. The clock-houſe. 2. The ſtore-houſe. 3. The cloſſet-houſe.

Firſt, the clock-houſe, whereby the time of man is ordered: for if the time bee not obſerued, but that the clock giue an vncertain ſound, how then ſhall buſineſſe be diſpoſed? this made the *Pſalmiſt* thus to petition vnto God, *Teach vs, O Lord, ſo to number our dayes, as that wee may apply our hearts vnto wiſedome*, *Pſal.* 90. 12. This numbring of our dayes, is the well ordering of the clock-houſe: and that they may be well numbred, wee muſt take heede of multiplication, that wee bee not like vnto that rich man, *Luke.* 12. who dreamed of many yeares, when hee had not one night to liue. We muſt rather number them by ſubſtraction firſt, and then

then by diuiſion. Firſt, by ſubſtraction ſet downe all the time ye haue liued, ſuppoſe thou art forty or fifty yeares olde, out of thoſe years firſt ſubſtract the time ſpent in ſleeping, & out of forty yeares, ten will be the leaſt that can be taken; *Humanæ vitæ publicanus ſomnus*, ſleepe taketh a large tole out of the life of man: then ſubſtract the time ſpent in idleneſſe, *Magna pars vitæ nobis perit dum nihil agimus*, ſayde *Seneca*, out of the other thirty yeares will bee deducted a very great portion: thirdly, ſubſtract the time ſpent in things vnprofitable, which might as well haue beene left vndone as done, and this alone will cut off the very greateſt part of many mens liues: for *multò maxima pars vitæ dum inutilia agimus*: farre greateſt part of life periſheth, while we doe thoſe things which are vnprofitable. And laſt of all, deduct the time ſpent in ſinfull actions, remembring that *The iuſt man falleth ſeuen times a day*, *Pro.24.16.* let all theſe bee deducted, and then if yee will iudge what remayneth of all the time of our life to prayer, and meditation, and other holy excerciſes, yee ſhall finde a poore pittance in moſt of vs.

Then number wee our dayes againe by diuiſion, and that in ſuch order, as Merchants deuide their debts, ſome deſperate, ſome doubtfull, ſome few perhaps certaine: your dayes are your debts, for which God will call you to account. The dayes paſt, not well ſpent, are deſperate

desperate debts, the future dayes are altogether vncertaine: and therefore the *Psalmist* maketh but a suppose of it, *Suppose a man liue fourescore yeares, &c. Psalm.90.* The present time is onely certaine, and to be relied vpon. *Maximum impedimentum boni est, quod dependit a crastino*, the greatest impediment of being good, is the deferring of it vntill to morrow; the heathen man would haue vs thinke, euery day to bee our last day: the Scripture willeth vs to pray but for *panem quotidianum*, our daily bread, and wisheth vs, *to day if wee will heare his voyce, Heb. 3. 7. beholde now is the acceptable time, beholde now is the day of salvation. 2. Cor. 6. 2.* Many poore soules now lye in endlesse torments, which made not good vse of the present time, but deferred their amendement for a time, of which they were disappointed by death. Thus theu if wee number our dayes first by substraction, secondly, by diuision: we put our clock-house or the house of our time in order.

The next house to bee put in order, is the store-house, or the house of our wealth and worldly estate: this no dying man carrieth with him out of this world. *Naked came I out of my mothers wombe, and naked shall I returne thither againe*, saide *Iob*, in the second chapter of *Iob. Peter* tooke a fish in the Sea with mony in the mouth of it: wee come not out of our mothers wombe with money in our mouthes, neither doe wee carry our wealth with vs. Wealth

may accompany vs to the graue, afterwardes it ſerueth for no vſe to vs: and therefore to prepare vs for death, this our ſtore-houſe muſt be put in order; that from thence may ariſe no confuſion when wee leaue it. Of dying *Abraham* it is ſaide, *Abraham gaue all his goods to Iſaack; And vnto the ſonnes of the concubines which Abraham had, Abraham gaue gifts, Gen.* 25.5.6. Thus dying *Iacob* diſpoſed of his bleſſings, *Gen.* 49. I knowe that *Heliogabalus* wiſhed to bee heire to himſelfe, and to ſee the ending and dying of all things with his owne perſon. And I make no queſtion, but many a miſerable earthworme grieueth infinitely to leaue his wealth, and that hee cannot ſtill liue alwaies to bee his owne heire. But as trauailers that walke a iourney on foot, vſe their ſtaues in their hands while they walke, but when they come home they ſet them behinde the doore, or in ſome corner: ſo is man to vſe the ſtaffe of bread, and of his wealth, during the time hee walketh in this world, and when hee is by death entring into his long home, he is to order it in ſuch a conuenient place, that it may ſtand fit for others, who ſhall neede it. The ſtore-houſe then of our worldly eſtate muſt bee put in order againſt death: For firſt, no man can alwaies keepe it: ſecondly, others ſhall neede it: and thirdly, vnleſſe it bee put in order, diſcord and confuſion enſueth amongſt the liuing.

But now for the manner how this ſtore-houſe ſhould

ſhould be put in order: that hee who maketh his will may obſerue the will of God, that ſo the teſtament of man may agree with the teſtament of God, theſe things following muſt bee obſerued. Firſt, that a man leaue not the grieuous curſe of God vpon his ſtore-houſe, and them to whom hee ſhall leaue it, let a man bee ſure, that if hee haue ill gotten goods, hee reſtore them again to the owners, or their heires, as *Zacheus* did, *Luk.* 18. *If I haue deceiued any man by forged cauillation, I reſtore vnto him foure folde.* This duty, as of all others it is moſt neglected, ſo is there none more neceſſary, vnleſſe a man carry with him an *anathema* from God out of this worlde, and leaue to the reſt of his goods rottenneſſe and corruption. Conſider why God threateneth the *Iſraelites* ſo ſorely, *The ſpoile of the poore is in your houſes, Eſay.* 3.14 marke what the Prophet *Habakkuk* ſaith, *The ſtone ſhall cry out of the wall, and the beame out of the timber ſhall anſwere it: woe vnto him that buildeth a towne with blood, and erecteth a cittie with iniquity, Hab.* 2.11.12. obſerue what Saint *Iames* ſaith, *Behold the hyre of the labourers which haue reaped your fields (which is of you kept backe by fraude) cryeth, and the cryes of them which haue reaped, are entred into the eares of the Lord of hoaſts, Iam.* 5.4. What a lamentable caſe is here to be obſerued; thou lyeſt ſicke vpon thy bed, euery houre expecting to bee carryed vnto the tribunall of God: thou through hope and feare

cryest vnto God for mercy. In the meane time, in euery corner of thy house, is one thing or other, yea perhappes thy very bedde thou lyest vpon, gotten by vniustice and oppression, all crying vnto God for vengeance against thee & thine heire: and that with a lowder note, then thy sicke heart or voyce is able to reach vnto. Oh remember *Samuel*, how hee would cleare himselfe with all care, *Whose oxe haue I taken? or whose asse haue I taken?* 1. *Sam.* 12, 13. remember what *Abraham* saide to the King of *Sodome*, that hee would not take of his so much as a shooe latchet, *least thou shouldest say, I haue made Abraham rich*, *Gen.* 14.23.

Secondly, to order this store-house, whosoeuer will bee helped by God in sickneſſe, and in time of neede, must bee open handed to the poore: to such is God a helpe in sicknes, mark the *Psalmist*, *Blessed is hee that considereth the poore and needy*, *Psalm.* 41.1. How is hee blessed? *The Lord shall visite him when hee lyeth sicke vpon his bed*, in the third verse of the same *Psal.* When one lyeth sicke vpon his bed, it is a comfort to bee visited by his friends: yet of some may it be sayd, as *Iob* sayd to his friends; *Miserable comforters are yee, and Phisitians of no value*, *Iob.* 16.2. one commeth and talketh of your olde madde prancks with a madde minde, another commeth, and hee is full of contention with you; a third commeth, and hee is all for the world with you; a fourth commeth, and he

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is all in the paſſion of thoſe to whom Saint *Paul* ſaith, *What doe ye weeping and breaking my heart? Act.21.13.* all miſerable comforters, but when God commeth to viſite thee in thy ſickneſſe: Oh the grace and peace that hee ſhall ſpeake vnto thy ſoule, neuer man ſpake as hee will ſpeake. Put thy ſtore-houſe then in order, ſo as they that are in need, may by thee be remembred, and God will remember thee, and viſite thee in time of neede. The ſpaniell that commeth to ſome deepe or large ditch or riuer, ouer which hee cannot get vnleſſe hee ſwimme, will vſe the benefit of the water to ſwim ouer; but aſſoone as he hath paſſed to the dry ſhoare, hee will ſhake off the ſuperfluous water, and ſo moyſten the dry ground. You haue a great Sea of this worlde to paſſe ouer, when you come from your mothers wombe, ere you come to your graue: you vſe your wealth as the water, by helpe whereof you may ſwimme ouer, when you are vpon the ſhoare, Oh ſhake off from your aboundance that which may refreſh the weary and needy ſoule: *Make you friends with the riches of iniquity, that when yee ſhall want, they may receiue you into euerlaſting habitations, Luk.16.9.*

Thirdly, in diſpoſing of the other part of the ſtore-houſe, to giue all to ſtrangers, and not to wife and children, or the neareſt in blood of the ſame familie, ſeemeth to be contrarie to the lawe of nature, and the rule of Saint *Paul, If*

there bee any that prouideth not for his owne, and namely for them of his houſholde, hee denyeth the faith, and is worſe then an infidell, 1. *Tim.* 5. 8. *Abraham gaue all his goods that hee had to Iſaack, to the ſonnes of his concubines hee gaue gifts. Gen.* 25.5.6. In the family, then there is reſpect to bee had, who is to haue more, who leſſe. And by the ſpeech of old *Iacob* to his eldeſt ſon *Ruben*, it ſeemeth to be grounded vpon the law of nature, that the eldeſt ſonne ſhould bee moſt regarded: *Ruben, mine eldeſt ſonne, thou art my might, and the beginning of my ſtrength, the excellency of my dignity, and the excellency of my power, Gen.* 49. 3. although for ſome eſpeciall cauſes it hath otherwaies come to paſſe, as that *Ephraim* is preferred before *Manaſſes, Gen.* 48. and *the elder ſhall ſerue the younger, Rom.* 9. and as for that *lex ſalica*, whereby women are debarred from inheriting, it ſeemeth contrarie to the courſe which God took for the daughters of *Zelophehad, Num.* 27.7. I will not ſay more but this, that it ſeemeth vnreaſonable to leaue one amongſt many children a coach to ride in, and the other ſcarcely a paire of ſhooes to walke with: one all, and the other none: and vngodly it is to leaue all well without an earneſt praier of the bleſſing of God vpon all. Thus muſt the ſtore-houſe be ſet in order.

3. And now I come to the cloſſet-houſe, to ſhew how that muſt bee put in order: and by this cloſſet-houſe, I meane the cloſe houſe of a mans

mans ſoule and conſcience: cloſe as yet from the world, but to God onely open and to a mans ſelfe. And indeed although a man put all the reſt in order, if he doe not put this houſe in order; how much better is hee then *Achitophel?* of whom the Scripture ſaith, that hee *put his houſholde in order, and hanged himſelfe*, 2. *Sam.* 17. 23. for ſuch a man ordereth his wealth, and vtterly ouerthroweth himſelfe. How this more priuate cloſſet-houſe muſt bee ſet in order, if wee well conſider, wee finde that as the ſoules internall operations, are either in knowledge, or in the more particular working of the affections and of the will; ſo the meanes to put the houſe of the ſoule in order againſt death, are either in meditation, or in action. And firſt in meditation, there muſt bee diuerſe things ordered: by keeping the ſoule in often meditating vpon theſe three things; firſt, to meditate of death: ſecondly, of this life: and thirdly, of the great change which will happen to diuerſe men preſently after death.

Firſt by meditation of death, and often thinking thereof before it commeth; I know that to many worldly-minded men, whiles they are in health and wealth, it is euen as death but to thinke of death. *Oh death, how bitter is the remembrance of thee to a man that liueth at reſt in his poſſeſſions, Eccleſiaſt.* 41. 1. better thoughts for him, hee iudgeth to be the remembrance of his neighbours miſery, his owne worldly feli- 1.

city,

city, his full bagges, his great ſtore-houſe of coſtly buildings: *Is not this great Babell which I haue built, Daniel.* 4.27. and thus, they ſpend their dayes in wealth, and ſuddenly they goe downe to the graue, *Iob.* 21.13. I know that the Emperour *Otho* did iudge it to bee the part of a cowardly and weake minde, often to ſpeake and thinke of death. But our bleſſed Sauiour (who is farre greater then the greateſt of the ſons of men) did very many times both thinke and ſpeake of his death, to his diſciples: to leaue vs an example, that whoſoeuer will prepare himſelfe for death, muſt thinke of it many times in his life. But what ſhould a man thinke of death? That a man may well meditate of death, ſo as he may thereby *put the houſe of his ſoule in order* for death, there are three things to be meditated on.

By ſinne came death, 1.Cor. 15.21.

Firſt, let a man remember what death is to all men by nature: and there hee ſhall finde that death neuer came into the world but by ſinne: *The wages of ſinne is death, Rom.* 6. 23. and by that meanes entring with an enemy, it ſelfe alſo is an enemy to the nature of man: ſo is it called by the Apoſtle, *The laſt enemy that ſhall be deſtroyed, is death.* 1.*Cor.* 15.26. Life of it ſelfe is a great bleſſing of God to euery liuing thing: and no liuing creature, but will ſtriue to preſerue the life of it ſelfe, and to ſhunne death: the poore worme, or bird, *tam vult vitâ quàm Angelus*, ſaid Saint *Auſtin*, and is deſirous to preſerue

preſerue its life, as the Angels would preſerue theirs. And that they may doe ſo, God hath giuen to euery liuing creature ſome pleaſure or luſtre whiles they liue; and ordered things ſo, that few or no liuing creatures dye without pangs; yea euen very hearbes & trees when they die, loſe their luſtre and beauty, euery liuing creature therefore, euen from the higheſt Angell, to the meaneſt plant, either by reaſon, ſence, or naturall inſtinct, ſhunneth death as an enemy. Yet this enemy which when it commeth bringeth pangs, when it is come, ſpoyleth the naturall luſtre in all things, muſt wee meditate to yeeld our ſelues, *Put the houſe of thy ſoule in order, with this meditation.*

Secondly, meditate what death is to euill men: beaſts die, and after the few pangs of death, they feele no more: a wicked man dyeth, and when hee is heere dead, yet hee is not all dead: but with an endleſſe lingring death is alwaies dying in endleſſe torments, ſo that he cannot bee altogether dead: the ſoule periſheth. *Non ita, vt non ſit, ſed vt male ſit: & eſſentialiter viuere, non amittit, ſed beate viuere perdit*, ſaid *Gregory*, in the fourth of his morrals; The ſoule periſheth not ſo that it dyeth, but ſo that it liueth moſt miſerably, if it felt no more after this death, there would bee an ende of paines: but after this bodily death, by reaſon of their paines, men ſhall ſeeke death, and ſhall not finde it, and ſhall deſire to die, and death

ſhall flee from them, *Reuel.9.6.* Here in ſome ſore ſickneſſe, great loſſes, heauy croſſes, men wiſh for death, what are all the troubles of this life, to thoſe after bodily death? wee may well here take vppe the wordes of the heathen man, who ſaide that death was [illegible] of all fearfull things the moſt fearefull. How may a guilty man who hath ſpent his dayes in iollitie, at the houre of his death crye to his trembling ſoule, as the Emperour *Adrian* did, *Animula, vagula, blandula, Hoſpes comeſque corporis, Quo nunc abibis in loco, Pallida, rigida, nudula, Nec vt ſoles, dabis iocos?* Oh my wandring, flattering, little ſoule, the gueſt and cõpanion of my body, into what places art thou now to goe, pale, affrighted, naked, neither as thou wert wont ſhalt thou henceforth make me merry? By this meditation of death, *Put thy houſe, thy cloſet-houſe in order*, that thou mayeſt ſhun this euill in death.

Thirdly, meditate what death is to good men. In the greateſt pangs of death, they feele ioy; after death they loſe not their luſtre, but get a farre greater then euer they had: true it is, that euen of the Saints Saint *Paul* ſaith, *to thē death is an enemie*, 1.*Cor.*15.26. But ſuch a one, as being now conquered, ſerueth but for the glory of the conquerers: The naturall man ſhunneth death, the ſanctified man although hee ſtay till death come, yet *he deſireth to be diſſolued*, *Philip.* 1.23. *death is to mee aduantage*, *Phil.*1.21. *Vſurparis*

paris ad letitiam, mater maeroris, vsurparis ad gloriam, gloriæ inimica, vsurparis ad introitum regni, porta inferni: Bern. in cant. ser. 26. Thou art now vsed to mirth, O mother of sorrowes: thou seruest vs to glory, O enemy of glory, thou helpest our passage to the kingdome, which wert the gate of hell: it bringeth vs to the ioyfull presence of the Trinitie, where all the Angels and blessed Saincts, will ioyfully embrace vs, after all our labours ended. Oh let this meditation of this happy estate after death, serue for vs to helpe to *put thy house, thy closset-house in order.*

I will be, and haue beene very briefe in these things; the time compelleth mee. Secondly, 2
let a man meditate what this life is: men are fond of it, *That skinne for skinne, and all that euer a man hath, will he giue for his life: Iob. 2. 4.* & therfore it should seem to be a most matchlesse thing. God forbid that I should by wordes or thought debase so glorious a work of the liuing God, as life is. Yet what our life in sinne hath made life to bee, let mee speake a little. First, when wee consider some in their wealth, beauty, honour and strength, it appeareth I must needes say, a beautifull life: but yet euen as it is then, it is but as that *mare vitreum, the Sea of Gods Glasse, Reuel. 4. 6.* a Sea full of surges, troubles, waues of discontent, and enmity; and besides, brittle as glasse: whiles riches take them the winges of an Eagle, and speedily forsake

their owners: so to honour, beauty, strength, the most glorious life therefore is but brittle, and troublesome. Secondly, consider a man plagued for his offences, with many crosses, not one amongst many, but taketh vp the complaint of *Iob*, crying out, *Wherefore is the light giuen to him that is in miserie? and life vnto them that haue heauie hearts? which long for death, and if it come not, they would euen search it more then treasure? Iob.* 3.20.21. But thirdly, consider a good Christian, who in his estate outwardly is content & satisfied: he, no doubt, desireth earnestly to serue God sincerely, yet the best are diuerse times ouertaken by sinne, that they sinne, and then repent, and by and by sinne againe, and then repent againe, & then sinne againe, and repent againe: so that they are forced by sinne creeping on so fast, to cry out, *O miserable men that wee are, who shall deliuer vs from the body of this death, Rom.*7.24. Oh how blessed a thing is it to liue but such a life, in such a place, as not onely all teares shall be wiped from our eyes, but all sinne from our soules, where wee shall bee sure, wee shall neuer sinne more. In this life wee cannot but sin. Thus meditating what this life is to all sorts, thou wilt bee helped to prepare thy selfe the more willingly to embrace death, and to *put thy house, thy closet-house in order.*

Thirdly, that wee may haue our soules the better prepared for death, let vs consider the great

great change which shall happen to diuers men after death: many which haue seemed happy in this life, in the next life shall be most miserable, many which in this life haue seemed contemptible, in the next worlde should truely be most glorious: As appeareth by *Lazarus*, in this life most miserable, in the next life most happy: as the *Rich man* after his costly raiment and delicious fare in this life, beggeth miserably, and is denyed vtterly a cuppe of water to coole his tongue. *Ioseph* did place *Manasseth* to the right hand of *Iacob*, and *Ephraim* to his left hand: but *Iacob* blessed *Ephraim* with his right hand, and *Manasseth* with his left, *Gen.* 48. So many a one which in this life seemeth to bee at the right hand of God, by his many externall blessings, shall after death bee turned to the left hand of the vengeance of God: and contrarily, many that seeme now by their many calamities, to be at the left hand of the curse of God, shall there be brought vnto the right hand of his vnspeakeable glory. There are the prisoners at rest, and heare not the voyce of the oppressor, There are the small and the great, and the seruant is free from his maister, *Iob.* 3. 18. 19. Some few shall be so happy, as both heere and there to bee at the right hand of God. Thinke now what thou art, thinke what change will follow and let this meditation helpe thee, to prepare thy selfe for death, to *put thy house, thy closet-house in order.*

And thus much for thoſe things, which help forward the cloſſet-houſe to be well ordered by meditation. Now to thoſe things which helpe it forward, and conſiſt in action. And thoſe I will reduce to foure heads, of which I will very briefly ſpeake.

The firſt is, that whoſoeurr will haue the houſe of his ſoule prepared againſt death, ſuffer in his ſoule no ſuch traitors or weapons as may helpe death againſt him, thoſe traytors, thoſe weapons are our ſinnes, *The ſting of death is ſin*, 1.*Cor.*15.56. as it appeareth in many a dying man and woman, dying with great impatience, not ſo much becauſe they muſt die, as that they are netled with the remembrance of ſuch and ſuch horrible ſins, for which as yet their peace is not made: then they curſe the time, not that they die in, but wherein they euer knew ſuch a man, or ſuch a woman, that hereby it eaſily appeareth where the ſting of death lyeth: and is felt either before death, or after death: this maketh the diuell ſo buſie, now and then euery day to crowde one ſinne or other into our ſoules & conſciences, as if he were now ſetting in a ſtaffe, now a dagger, now a ſword, now a gunne, now one weapon, now another, which hee might haue ready in our owne ſoules to wound our ſelues withall. If therefore wee will order our ſelues aright, let vs looke into the houſe of our ſoules, and ſee what weapons ſtand which may helpe the diuell and not vs, as all vnrepented

ſinnes

sinnes doe, and let vs cast them out: take our blasphemy, cursing, oppression, impatience, hypocrisie, fling them from you, that so you may *put your house, your closet house in order*, and thrice miserable are they who giue the diuell leaue euery day, to crowd what weapons of sin he list into their soules.

Secondly, in the house of the soule and conscience, there must be gotten a true and liuing faith, whereby not onely the weapons of the diuell must bee cast out, but that Christ may enter, and dwell and keepe possession in the soule, vntill it shall bee brought to glory. *Blessed are the dead which die in the Lord, Reuel.* 14.13. *All these dyed in the faith, Heb.* 11 13. Dying *Iacob* out of faith could say, *Lord I waite for thy saluation, Gen.* 49. As hee that was stung by the fiery serpents, was to looke vnto the brasen serpent, and so recouer: so he that is stung by sinne and death, must haue a liuing faith to beholde Iesus Christ withall, and hee shall bee cured, *Iohn.* 3. Miserable wordlings, when wealth and Physitians faile, their hope faileth: A Christian alwayes getteth faith, that thereby Christ may dwell with him here; that by Christ his sinnes may bee couered, that by the touch (not of the hemme of Christ his garment) but of Christ himselfe, all the bloody issues of his sinnes may bee dryed vp: that when the eyes of his body grow dim by approaching death, hee may yet by the eyes of faith, see Christ

Christ Iesus at the right hand of the Father, making intercession for him, labour therefore that thou mayest bee faithfull, that so by faith, *thy house, thy closet-house may be put in order.*

3 Thirdly, the third action of the soule, to put it in order against death, is, that it bee alwayes willing to open the doore to God, to yeelde it selfe into the hands of God when God calleth. I know there was a time when *Dauid* prayed against death, saying, *what profit is there in my blood, when I goe downe to the pit, Psalm.* 30.9. I know *Ionah* prayed earnestly against it, *Io.*3. and so did this good King *Hezekiah*, of whom wee speake. There may be some secret cause, for the quieting of the conscience after some great sin, or recouering the glory of God, by the sinne of his seruant impeached, or some such like, *Nolit me hac in veste, vt videat Thais*, loth I am to die before my conscience be fully setled, or I haue againe satisfied the Church of God after such a sin: or at such a time as the Church hath most need of me, so as it cannot be well without me. Yet for all this, the Saints of God haue alwaies opened to God most willingly, when the time hath come that God would haue them: so olde *Simeon, Lord, now lettest thou thy seruant departe in peace according to thy word, Luk.* 2.29. On the contrary, a wicked mans soule must be fetcht & twitcht from him, *This night shall they fetch away thy soule from thee, Lu.*12. *Malus est miles qui imperatore gemens sequitur*, He is a bad souldier who

who followeth his Generall with sighes & sobs. When one cõmeth & knocketh at your doores to speake with you, if you perceiue him as hee is comming, and know him to be a friend you must vse, you open the doores before hee can well knock; but if it bee one you desire not to speak with, then though you are within, yet will you answer not, & besides, your doores shall be fast barred or locked. So when God commeth to some man and knocketh at his doore by sicknesse, & calleth, Thou soule of man come forth, and I must talke with you: away skuds the soul, barres the door with violent desires to prolong life, with impatience at God his knocking, & by no meanes will open, till God breaketh in vpon it: but when he cõmeth to another man full of grace, and knocketh at his body by sickness, calling, such a soule come forth, the Lord will speake with thee: presently answer is cheerfully made, *Lord Iesus receiue my spirit*, *Act.* 7. 59. *Hilarion* (that holy Saint, as Saint *Ierome* writeth) when hee was about to die, and felt in his soule an vnwillingnesse to die, hee thus spake to his soule: *Egredere anima, quid timas? nonaginta tribus annis seruiuisti Christo, & mori times?* Goe forth my soule, why fearest thou ninty & three yeares hast thou serued Christ, and art thou afraid to die? Thus must the soule be prepared willingly to die, that so the *closset-house may bee put in order against death*.

Fourthly, as the bird flyeth to heauen-ward,

not without wings, and the mariner passeth not the Sea without sailes: so that the *house of our soules may be put in order against death*, must wee alwaies pray, that (if it may be) when God shall close our mouthes, hee may close them, not cursing, or altogether busied about the worlde, but euen praying and calling vpon the name of the Lord. Thus the good conuerted theefe dyeth praying, *Lord remember mee, when thou commest into thy kingdome*, Luke. 23. 42. Thus our blessed Sauiour, *Father into thy hands I commend my spirit*, Luk. 23. 46. Thus they stoned *Steuen*, who called vpon God, and sayd, *Lord Iesus receiue my spirit*, Act. 7. 59. Thus as *Elias* was taken into heauen with a fiery chariot: so must we, so must our soules ascend in the middest of deuout prayers; *Thus must thou order thy closset-house*.

Conclusion.

Thus then haue wee seene the sentence of death to haue beene irrecuocable against vs all, and that we ought therefore to put our house in order, and how: now in a worde to conclude. When any of vs was in our mothers wombe, that she began to look big ge with her burthen, there was made preparation for vs before wee were borne, there were clouts prouided, a midwife and other wiues bespoken, & other things prepared against our birth into this world. The day of our death in this world, is but the day of our birth into another worlde. Wee come

out of the narrowe compaſſe of our mothers wombe, into this more ſpacious roome, fuller of brightneſſe: wee goe into another, which yeeldeth vs as many more pleaſing obiects thē the womb of this world yeeldeth, as this worlds womb yeeldeth more then our mothers womb. In the mothers wombe we ſomewhat (although but a little God wot) helpe our ſelues by drawing nouriſhment to our ſelues with our vegetatiue faculty, before we come into this world, to the midwife and other wiues. Beholde, the ſpirit of God will be as the midwife, the bleſſed Angels will bee as the helping wiues, the bundle of life eternal is inſteed of other clouts prouided to wrape vp our ſoules in, in, in the time of our comming vnto the other world: onely now whiles we are in the wombe of the world, or rather of the Church of God, let vs by faith and charitie, our beleeuing and charitable powers, ſuck ſuch moiſture of grace, as that afterwardes wee may ioyfully be receiued, *as a childe borne into heauen, when wee ſhall haue put our houſes in order, for wee ſhall die, and not liue.*

Laus Deo.

FINIS.